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circumstances under which the material in this report was collected.

On arriving at Petats I started immediately to work on the language, and was making good headway when I decided to move to Kurtatchi. Here I had to begin afresh upon a new dialect. The vocabulary differs considerably from that of Petats, but as the syntax is similar, my previous work was not altogether wasted. Beginning by making use of pidgin-English, with which all the younger men (but not the women nor the older people of either sex) were familiar, I gradually substituted the native dialect for conversational and working purposes, and eventually was able to use it with some degree of freedom in the give and take of everyday life, and for writing down what my informants told me. For this purpose I used a simplified form of the International Phonetic System. When taking down stories, and anything else that required to be recorded verbatim, I had little difficulty in getting the narrators to speak at a pace which I was able to follow with my pen.

None of these people had any acquaintance with standard English, pidgin-English being the universal medium of converse between them and the whites. As interpreters, I chose carefully the men who possessed the best knowledge of pidgin-English. One man, Matarē (whose photograph appears in Pl. 11), in particular was very useful to me, being interested, careful, and more articulate than the others. With him, and some others, I went over the greater part of my material (omitting, of course, information given to me in confidence), interlining my note-books with a pidgin-English translation, in the course of which I was able to get unfamiliar words explained to me, thus often opening up some new line of inquiry. Unfortunately for me, the local dialects differ almost from village to village, so I was obliged to fall back on pidgin-English as a lingua franca whenever I worked outside a limited area. In such cases I had to content myself with taking down in dialect the key words only.

At Petats I lived in the rest-house which is maintained for the use of Government officials. At Kurtatchi I had a house built specially for me. I was given a site in the new part of the village, facing two lines of huts. There the villagers, working under my direction, constructed a house and outbuildings which proved admirably suited to my needs, with a good verandah, from which I could watch what was going on in the village while I wrote up

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accustomed to do, neither have the women, in so far as they discussed the subject with me, any desire to do so. They always remain at home when their husbands go away to work as indentured labourers, and apart from occasional visits to a plantation with loads of copra for sale, they come very little into contact with white people, so far as the area with which I am familiar is concerned. No case of Melanesian-White mixture was ever mentioned in our many discussions on parentage arising out of the collection of genealogies and other aspects of my investigation, and though I saw a Chinese half-breed child at a mission school in the centre of Buka, I believe this also to be exceptional.

LANGUAGE[1]

The dialects spoken on the island of Buka and on the north coast of Bougainville are all of Melanesian stock, with a Papuan element. There is very considerable difference in vocabulary in the different districts, sometimes varying from village to village.

The Petats dialect, spoken also on the neighbouring islands of Pororan and Hitau, has been reduced to writing by the Rev. A. H. Cropp, of the Methodist Mission. It differs somewhat from the dialects spoken on the mainland of Buka, which fall roughly into two groups, one comprising the west coast villages and one for those of the east coast. The dialect of the hill villages in the centre part of the island is different from either, but on the whole falls into line with the East Buka group. That of the cluster of tiny islands off the north-western corner of Bougainville, called collectively Saposa, has special sound changes not found elsewhere in this area, e.g. it alone of all the dialects studied possesses an *f* sound, which occurs in words whose cognates in other dialects have either *h* or *w* (as in Saposa *fūnu*, Petats *hūlu*, Kurtatchi *wūnu* = hair). When these have been allowed for, the Saposa dialect conforms to the general type. All these dialects are mutually intelligible.

On moving from Petats to Kurtatchi, I found there a dialect similar in construction, but, except for some words which are widespread throughout Melanesia, almost entirely different in

[1] The hitherto available material illustrating these dialects is now being studied by Mr. S. H. Ray, to whom I am indebted for confirming my grouping. I have given here only such details concerning the language as bear directly upon inter-communication among the natives, and are therefore relevant to the purpose of this book.

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197 vocabulary, so much so that my Petats servant, a man of rather over the average of local intelligence, was unable at first to understand it, and carried on his converse with the Kurtatchi people in pidgin-English. He picked it up, however, in the course of a short time. This dialect is spoken also in the villages of Baniu and Timputs, farther along the coast of Bougainville to the east, and in one hamlet of Tabut, the next village on the west. The other hamlets of Tabut, the villages between Tabut and Buka Passage, and the village of Ruri, about four miles from Kurtatchi on its eastern side, speak dialects much more closely resembling those of the east coast of Buka, particularly that of the Hanahan district. The Hanahan dialect seems to be at least partially intelligible to many, if not most, of the people of the North Bougainville coast, and is used by the Roman Catholic Mission for their services.

The small amount of linguistic evidence available as regards the dialect spoken in the Kunua mountain district suggests that it belongs to a separate group altogether. Mr. Ray thinks that it may be regarded as Papuan. It is completely unintelligible to the coast natives, as are the coastal dialects to the Kunua people. [648] Failure to comprehend each other's speech has probably always been an important factor in the attitude of hostility, now subsided into thinly veiled suspicion, which is traditional between the coast dwellers and the people of the central mountains, who, when investigated, will, I feel sure, prove to differ in many important cultural respects from the people described in the present volume, although they associate with them in certain matters, notably in the boys' puberty ceremonies.

197 621 With this exception, the linguistic differences are not sufficient to prove a bar to inter-communication between the various villages, though a closer connexion is maintained between villages speaking similar dialects. The custom of taking wives from outside the [582] home village links them together, especially as a married couple [591] will frequently reside now in one, now in the other, of their [604] respective homes, and the children will be sent to stay for long periods in the household of their mother's brother. Communication between villages is also established by means of meetings for [438] barter, which is carried on even where relations are not otherwise especially friendly.

484 624 Considering the difficulty of travel, which must all be done either on foot or by canoe, the natives range over quite a large area. For

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example, I found that the Petats people were familiar with all the small islands along the reef, and with the villages on the west coast of Buka, from Lontis in the north to Novar on the south, with all of which their genealogies showed that they had intermarried. They also associated with certain, but not all, of the villages of Central Buka, such as Sapani and Kohiso, and with Malasang on the east coast, whither they went to trade for pots. They were much less at home with the people of the north and east, whose affinities are mostly with the Bougainville coast. The difference came out in the demeanour of my companions on a tramp round the island during which we stayed at most of the principal villages.

The people of Kurtatchi have friendly contact with all the villages along the north coast of Bougainville, those of Tabut, Timputs, and Baniu, which speak the same dialect, being their closest affiliations. They are distrustful of the Hahon people living in the villages of the foot-hills behind the coast-line, though they do, on occasion, trade with them and attend their ceremonies. Several of the people of Kurtatchi originally belonged to Hanahan, on the east coast of Buka, and there are also kinship affiliations with Malasang. Little contact takes place between Kurtatchi and the villages on the west side of Buka, not only because of the difference of dialect, but also because the sea journey involved, by Buka Passage and up the coast, is much longer and apt to be difficult.

THE VILLAGE

Though very far from being a closed society, as will be evident from the preceding paragraph, the village yet forms a definite local group, possessing a certain amount of conscious unity. Where an American Indian will give you the name of his tribe, a Buka or Bougainville native tells you the name of his village. The inhabitants of, say, Baniu or Timputs will be spoken of by the people of Kurtatchi as 'the Baniu' or 'the Timputs'—I have often been told that 'the Baniu' would attend a certain ceremony, or 'the Timputs' would do this or that. In introducing to me a stranger who happened to be visiting Kurtatchi, the name of his village would always be mentioned before anything else, that being clearly considered the important thing in the matter of his identification.

Sites of villages. There is a succession of villages all round the coast of Buka, at intervals varying from a few hundred yards to

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been a very large and important taro garden he would have done so. The people of Tabut do not keep to the old customs as strictly as the Kurtatchi people; they have been for a longer time subject to the ministrations of a native mission teacher who is trying to make them stop all the ceremonies connected with the *urar*. It may be that this was a contributory factor. The customary rules were also relaxed so far as to permit the boys wearing the *upi* to assist at the preparations, and the women wore their hoods, neither of which was allowed at the Kurtatchi ceremony.

Coco-nuts

Coco-nuts are cultivated by all the coast natives. They do not flourish in the mountain districts.

The following are the terms applied to the coco-nut at various stages in its development:

Stage of growth.	*Kurtatchi dialect.*	*Petats dialect.*
Generic term used for the nut at all stages, and for the coco-nut palm	*ūir*	*ūel*
Very young nut	*kukūits*	*teō*
Young nut before it contains liquid		*pēsis* or *pēli*
Nut containing liquid before 'meat' appears	*konpēn*	*kakarut*
Nut with thin layer of meat at the creamy stage ('drinking coco-nut')	*mayur*	*irabil*
Nut with meat a little firmer (also used for drinking)	*wisi*	*kuvo*
Nut containing a little liquid and thick meat (the liquid at this stage is bitter and is not considered palatable)	*wakamitshoma*	*rut*
Nut the meat of which has hardened ('dry' coco-nut)	*mukas* or *makas*	*lap*
Mature nut the outer skin of which is not yet dry	*arop*	*pitor*
Nut the kernel of which has become spongy	*aman*	*tumun*
Nut which has become dry and has fallen to the ground		*tus* or *alaun*
Nut which has sprouted		*kala*

The Government encourages the natives to plant coco-nut palms, requiring trees to be started for every child born. Apart from the use of the nut as food and drink, the meat is dried in the sun or on platforms over a fire, to make copra, which is taken by the planters in exchange for trade goods, such as loin-cloths, knives, &c., or for shillings, with which the head-tax of 10*s*. per year on every adult male must be paid. But now that the copra market has fallen upon evil days, it is becoming increasingly difficult for

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it is collected from the reef. This seaweed (*mō*) is a calcareous alga which Dr. Haddon tells me is used for the same purpose from Matty Islands to Santa Cruz. A zigzag pattern (*bīn*) may be painted in red along each side at the upper or lower margin, or both.

No ceremonies accompany the launching of a dug-out canoe.

TERMS USED IN CONNEXION WITH DUG-OUT CANOE[1]

Meaning of Term.	*Petats.*	*Kurtatchi.*
Dug-out canoe with outrigger	*dʒini*	*tʃinto*
Tree of which it is generally made	*uērtsil*	*tʃinto*
Keel	*habin*	
Rim	*pónahan*	
Sides	*réhin*	
Generic term for either end (same word as for 'nose')	*ūrū*	*pipirus*
Bow	*mūs*	*matóm*
Stern	*tao*	*hápits*
Hook on either end (same word as for 'hornbill')	*pópo*	*tʃiltʃio*
Slope of outline from keel to hook	*ldmut*	
Outrigger booms and poles forming platform	*kihilin (hihilil)*	*wandr*
Sticks (3) inside canoe, to which the outrigger booms are fastened	*sūhau*	*tapér*
Cross-bars bracing platform	*pinin*	*pinil*
Stick attachment joining float to booms	*hi*	*ha*
Binding fixing booms to canoe	*pūpil*	*lau*
Creeper of which this is made (*Lygodium dichotomum* Sw.)	*aisam*	*daum*
Outrigger float	*hdtal* or *halas*	*ag* or *waga*
Paddle	*hos*	*omes*

Size. Three grades are distinguished by name, the actual measurements varying slightly within each class: *dʒini keherik*, a small canoe suitable for two people but manageable by one paddler alone; *dʒini halal*, medium size, can be paddled by two, but will take a passenger or a third paddler if required; *dʒini dʒin*, a large canoe for four or more people; these are unusual as they are rather clumsy to manage.

My own table of measurements was unfortunately lost, but the following, kindly taken by Mr. Gordon Thomas on the island of Poroman, may be regarded as typical of the whole area.

[1] Some of the Petats terms have been previously recorded by Friederici (1912, p. 293).

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396 192 197 TERMS USED IN CONNEXION WITH MAKING OF PLANK CANOE

Meaning of Term	*Kurtatchi dialect*
Canoe	*mon*
Bow of *mon*	*matom*
Stern of *mon*	*kapits*
Planks, collectively (lit. 'wood (of) *mon*')	*nō'ōn mon*
Middle plank of bottom	*watēn*
First plank on either side of it	*pāl*
Second „ „ „ „	*bātawa*
Third „ „ „ „ (in a large canoe)	*wagin*
All these lie nearly flat and are submerged when the canoe is in the water.	
Side plank, above the water	*warin*
Charred outside of *warin*	*rau*
Plank let in at end of *warin*, carrying ornamental pattern cut or burnt on it	*watsinan*
Plank above *watsinan*, painted white, occasionally with pattern	*tāriom*
End-keel curving up from bottom at both ends	*lāmut*
Pointed boards fixed along end-keel	*bibian*
Bevelled edges of planks in which holes are bored for attaching next plank	*pits*
Ledges with holes for fixing cross-pieces at bow and stern	*bēbēkil*
Cross-pieces, served with *asam*	*bēbēkil* or *kowara*
Ledges for fixing rib-frames	*kutē* or *kortēo*
Rib-frames, carved in traditional pattern	*mapō*
Holes forming integral part of pattern (lit. 'eye (of) *kutē*)	*matan kutē* or *matan kortēo*
Planks laid (without fastening) upon these to serve as seats	*poan*
To caulk the seams with 'putty nut'	*asin ta atfitf*
Platform on which *mon* is fixed during construction	*papan*
Forked sticks on which platform is raised to height convenient for working	*atōn*
Tree of which planks are made	*pānots*
Coloured grass used on end-keel for decoration	*kiwar*
Shed in which *mon* is kept when finished	*hek*

501 *Size.* The size of a *mon* is reckoned according to the number of its *poan*, i.e. seats, each accommodating two persons, except that at the stern, which is for the steersman only. The largest were those used in warfare, and now that the days of fighting are over, they have no function and have ceased to be made. These war-canoes frequently held thirty or forty men, but at the present time a *mon* with ten *poan*, holding eighteen paddlers and a steersman, is considered a large one. Most of those I saw in process of construction were for use in bonito fishing, for which three *poan* is considered the appropriate size. But each group of adjacent villages likes to have one with eight or ten *poan* at the disposal of

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484 The people of Hanahan go to Green Island to get *beroan* (shell currency) and fish, because the fishing at Hanahan is not good. They also 439 buy pigs, because the pigs of Green Island are bigger than the pigs at Hanahan. The people of Green Island are the same people as those of 197 Hanahan, and talk the same language, but the people of Green Island talk very slowly, it sounds as if they were sad and wanted to cry. (Here the speaker gave an imitation, in a high-pitched voice with a whining tone and a drop at the end of every sentence.) They pay for the *beroan* and the pigs and the fish with taro, pots, and paint, which they get from Tiop.

484 They stop two days, and fish; there are plenty of fish at Green Island. [783] When the men are ready to come back, a man of Green Island takes hold of the canoe and says some words to make the canoe run quickly and come back to Hanahan. The people of Green Island know these words, the Hanahan people do not know them. They leave at dusk, and come back to Hanahan in the early morning. They do not take so long as they did to go to Green Island, because the sea pushes the canoe.

502 Here the narrator ceased, but further inquiry elicited the information that they steer by the same stars, watching till they are high enough in the sky to be seen in front of the canoe. When they get near home they look for the point called Hanapan (the most northerly headland on Buka) and for the highest mountain on Buka, which they call Langono (I am not sure just where this is). When they get closer to the shore they must steer away from the island or else they would be carried round the northern edge of the island on to the Lontis coast. They beach the canoe at sunrise.

House-building

361 From the plan and description of the village given in Chapter I, it will be seen that the huts (*inu*) are always set up in lines. When a new one is to be added to the line, the position of the front is determined by stretching a piece of creeper or fibre string along the line of the houses already in position, and continuing it farther to the site of the new one. The backs of the huts are not alined, as some are much longer than others, owing to the fact that increase in size is always obtained by adding to the length at the back, the width remaining practically constant in all.

342 The first procedure in house-building is to put in pieces of stick to mark the corners, using the string as above described. Along the sides, uprights (*hurik*) are set up in double rows, just wide enough apart for the insertion between them of the slats which they are

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and if subsequently it is desired to enlarge its capacity by adding further sets of house-posts and thus increasing its length, a feast is held for each set of house-posts put in. A very large *tobár* may have as many as ten sets of posts. A man who wishes to build a *tobár* of his own must put up at least ten pigs, which form part of the feast on its completion. He may then invite youths and unattached men of his own clan, at his pleasure, to occupy it.

Beyond the preparation and eating of a quantity of ceremonial pudding, no feast was held for the two *tobár* erected at Kurtatchi during my stay, because they were not really new ones, but re-erected from the old site on the removal of the people from Gomen. I was, however, invited to be present at a feast made for a new men's house in the village of Tung, on the island of Buka, soon after my arrival in the district. As I had not then any working acquaintance with the language, and was a stranger to the village, I was not able to hold much discussion with the natives about the procedure, and can do little more than describe it.

On my arrival at the village, I found three pigs lying on the floor of the new men's house (called *dzuhan* in the Petats dialect, which closely resembles that spoken at Tung). They were tied to the house-posts. A fourth was brought over from Petats in a canoe and likewise tied up. Then the slit-gong was beaten; four single beats in slow time, indicating the number of pigs that were to be killed, and a large number of quick beats said to indicate the number of taros available for the feast. Nothing further transpired till after dark, when there was a *hōma* with slit-gong but no Pan-pipes. It lasted till a short time after daybreak.

The next day, several children, all belonging to the Manu clan, whose house it was, had their hair carefully trimmed and painted, with a broad band of red in the centre of the forehead running to the back of the head, a band of black on either side of this, and a narrow line of white outlining the edge of the hair on the forehead.

Meanwhile, several men came in from the bush blowing a conch-shell and carrying poles. One pole was very long and a tuft of leaves had been left growing at the end of it. This was stuck into the ground opposite the centre of the front of the men's house. The men stood in a circle round this, each holding one of the other posts. One man beat the slit-gong in a series of slow, distinct beats, and at each beat the men thrust the poles they held into the ground, till holes had been made deep enough to keep them upright.

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APPENDIX II

List of Relationship Terms in the Petats dialect and their most important applications

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Term		*Reciprocal*
1. *tʃina-goan*	:	*pian*[1]
Term of address, *haua* Mother, mother's sister, father's sister		Child, sibling's child (f.s.) (*pian atsón* .. son *pian hihín* .. daughter)
2. *tama-goan*	:	*pian*
Term of address, *titi* Father, father's brother		Child, brother's child (m.s.)
3. *túa-goan*	:	*handyoan*
Term of address, *papa* Mother's brother		Sister's child (m.s.)
3*a*. *tʃina-goan*	:	*pelúhas*
Mother's brother's wife		Child of husband's sister

4. *hamanasi-goan*

Sibling and parallel cousin of same sex as speaker.

5. *matahá-goan*

Sibling and parallel cousin of opposite sex to speaker.

6. *tsotsóni*

Spouse of *hamanasi-* (m.s.), i.e. brother's wife — *Hamanasi-* of spouse (f.s.), i.e. husband's brother

6*a*. *hahá-goan*

Spouse of *hamanasi-* (f.s.), i.e. sister's husband — *Hamanasi-* of spouse (m.s.), i.e. wife's sister

7. *málulat*

Spouse of *mataha-* (m.s.), i.e. sister's husband — *Mataha-* of spouse (m.s.), i.e. wife's brother

[1] This word is not the same as *pi'de* (= cross-cousin) in the Kurtatchi dialect, which has its accent on the second syllable.

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Term	*Reciprocal*
7a. munihan	
Spouse of *mataha-* (f.s.), i.e. brother's wife	*Mataha-* of spouse (f.s.), i.e. husband's sister
8. hinas	
Child of mother's brother (cross-cousin)	Child of father's sister (cross-cousin)
9. hákuis	
Parent's female cross-cousin (used in this sense by m. or f.)	Child (m. or f.) of cross-cousin (used in this sense by women only)
10. tubu-goan	*tútubugui*
Term of address, *bubu*	Term of address, *bubu*
Mother's parents, father's parents	Child (m. or f.) of son or daughter
11. atsón	*híkin*
Husband	Wife
12. hális	
Wife's parents	Daughter's husband
13. hdihis	
Husband's parents	Son's wife
14. súhan	
Parents of child's spouse	
15. hlaloi	
Co-wife	

The terms have been given the same numbers as the corresponding terms at Kurtatchi, for convenience of comparison. It will be seen that the two systems are the same, except that in two cases the Kurtatchi system has economized in terms. In the Petats dialect the sister's son (*3a*) is given a term (*pehuhas*) distinct from that applied to the son of a woman's cross-cousin (*hahuis*), and the terms corresponding to our use of brother-in-law and sister-in-law are differentiated according to the sex of the person spoken of as well as according to the sex of the speaker, so that four terms are used instead of the two which suffice at Kurtatchi. These have been numbered *6a* and *7a* in the foregoing list.

The taboos are the same as those at Kurtatchi, in all essentials, though it is possible that some differences in detail may have escaped me, as I

observations, however, place it beyond any doubt that a difference 184
really exists and that it is not only an ethnographic one, but possibly
also anthropological.! The inland inhabitants are shorter and thinner 184
than the coastal inhabitants; their arms and legs are less muscular; 192
the upper part of the body is more highly developed in comparison
with the lower extremities (especially lengthwise); and their skin
color is always completely black. I scarcely need to mention the [197] ●
fact that the language is different. On the other hand it is extremely 439
interesting that the weapons of the coastal inhabitants are produced
almost exclusively by the inlanders and are obtained from them by
way of trade. (1) This is all the more astonishing since the material

1. The tribes of the interior, who live in 184
the ravines and on the declivities of the 484
steep mountains, seem to have only slight
intercourse with one another; in any case
none exists between the mountain inhabit-
ants of the northern half of the island and
those of the southern half. The northern
Emperor Range is completely cut off from
the southern Crown Prince Range by a deep
depression which, according to statements
of the natives, is only slightly above sea
level at Empress Augusta Bay; as a matter
of fact, from the east as well as the west
wide swampy plains extend far inland. There
is a much more active intercourse among
the various coastal inhabitants. From Buka
and the north coast of Bougainville boats go
to Cap le Cras on the east coast and to
Empress Augusta Bay on the west coast and
sometimes even farther. From the Shortland
Islands in the Bougainville Strait and from
Mono Island, which lies farther southwest,
extended journeys are made to the north;
the deceased chieftains Gorai from Shortland
and Mule from Mono had undertaken trips to
Buka on various occasions and knew not only

! [i.e. physical Anthropological. – Awnlyst]

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126 English translation between the lines of dialect, and adding notes in explanation of anything that was obscure. I thus have a large collection of texts in the dialect spoken at Kurtatchi, which proved of the greatest service to me in studying the language for practical use in the field, and could, if required, be utilised for comparative purposes. I
● [197] am not concerned with linguistic problems in the present paper, but I may perhaps mention that while the vocabulary of the Kurtatchi dialect differs widely from that of Petats, there are certain similarities of construction, both being of Melanesian stock. Unfortunately, every small group of villages has a dialect of its own, so that whenever I worked outside the immediate vicinity of my own village I was obliged to have recourse to Pidgin English again.

128 I have endeavoured to make the translation as literal as
198 possible, even to the point of crudeness, whether I have translated from the native dialect or from Pidgin English. Perhaps it is worth while to point out that Pidgin English, as used in that portion of the South Sea Islands with which I am acquainted, makes frequent use of constructions based on those of native speech, and is capable, within certain limitations, of representing the original with reasonable accuracy both as to form and spirit. It is therefore a not altogether inefficient medium in which to work. The style of the stories differs somewhat with different narrators, some joining their sentences more freely than others, and some showing great fondness for the repetition of long or short passages, a device common to tellers of folk-tales among all peoples.

121 There can be no question that the collecting of such stories is a very valuable tool in the hands of the field worker. Apart from the interest shown by the natives in the telling of them, and their value as linguistic material, the subject matter often suggested to me lines of enquiry which, when followed up, either at the conclusion of the story or at a more convenient season, as circumstances